

tural, political, economic—is rooted in, and inconceivable without, socialist self-management. Moreover, through the workings of self-management, a unique Yugoslav nation is coming into existence. In other words, Kardelj's thoughts are parts of a whole: peaceful coexistence, nonalignment, socialist self-management, and national equality all go together. Of course, all of this has intellectual roots in the old Habsburg Empire, where the nationality issue in particular was debated for nearly a century (Kardelj, a Slovene schoolteacher, teathed on such issues), but that is another story:

The book was prepared for participants of a United Nations seminar on the Protection of the Human Rights of National, Ethnic and Other Minorities held in Ohrid, Yugoslavia in 1974. It is clearly a promotional piece, praising Yugoslavia's method of dealing with a multinational, multiethnic society. At no point is there an attempt to assess in real terms the success of Yugoslavia's policy. The eleven essays generally make for tedious reading: they are doctrinaire, repetitive, for the most part poorly translated, and filled with typographical errors. Several essays are of interest in spite of the above drawbacks. One (by Breznik and Sentić), a statistical demographic study, analyzes the composition and development of Yugoslavia's population in terms of nationality. Essays of particular interest with regard to how the theoretical position is developed include Gvozdenov and Hoxha's essay on the Vojvodina and Kosovo, autonomous provinces with significant Hungarian and Albanian populations, respectively, and Putivatra's article on the Muslim element in Bosnia-Herzegovina and how it emerged as a "nation" (it is definitely not a religious unit). The authority on the Muslims is again Kardelj, who first mentioned their national uniqueness in his 1939 book.

Selected constitutional provisions and party and statutory documents are reproduced in the second part of the book. Also included in that section is an extensive bibliography (nearly one hundred pages long), which excludes non-Yugoslav writers, however.

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GEORGI STOIKOV RAKOVSKI: BIOGRAFIJA. By *Veselin Traikov*. Sofia: Bŭlgarska Akademiia na Naukite, 1974. 407 pp. Illus.

Veselin Traikov is one of the leading scholars of the national liberation movements in southeastern Europe. This admirable study sets the activity and intellectual development of Georgi Rakovsky (1821–67) in the context of the vast revolutionary socio-economic, political, and cultural transformations which were taking place in his native Bulgaria in particular and in Europe in general. After editing the archives of Rakovsky and writing an excellent study on Rakovsky and the Balkan peoples and numerous articles and books on the national liberation movements in southeastern Europe, the author has produced a balanced, full-length scholarly study of one of the most interesting figures of the Bulgarian national renaissance.

Rakovsky's name is inextricably linked with the struggle of the Bulgarian people for religious freedom and national independence. The book under review is a straightforward intellectual biography presenting Rakovsky's intellectual development and activity in a chronological order. Although his private life and personality are described, the work is chiefly concerned with Rakovsky's public activity, his rise to leadership in the national revolutionary movement, and his writings. The recurrent theme is that of Rakovsky as a great seeker. He is correctly depicted as a man of great significance for Bulgarian and Balkan history, because throughout his life the Bulgarian revolutionary attempted to wrestle with problems crucial to the Bulgarian people—how to create an ideology of liberation, formulate a program, and establish an organization which would guide and lead the national liberation movement to

victory. Traikov shows that Rakovsky wanted to accomplish these tasks by associating the Bulgarian movement with the other movements for national liberation in southeastern Europe.

To a large degree, Traikov succeeds in integrating and discovering links between Rakovsky's ideas and the events of his time. He shows how existing conditions shaped Rakovsky's activity and ideology and underscores the difficulties he encountered in his struggle with "the sword and the pen" against the Ottoman Empire. The author attributes almost all of Rakovsky's problems and failures to domestic and external realities which were beyond his control. In general, Rakovsky is presented as a man who, impelled by revolutionary nationalism, transformed the Bulgarian national liberation movement into a conscious revolutionary force. Traikov gives special attention to the contributions Rakovsky made in the fields of Bulgarian literature, folklore, ethnography, history, and especially journalism. He also shows the impact Rakovsky had on the next generation of Bulgarian revolutionaries.

Traikov's masterly exposition of Rakovsky's ideas and programs, developed in great detail, rests on an intimate knowledge of the archives and on everything that has ever been written on Rakovsky. An entire chapter is devoted to the historiography and sources in which the author critically examined about two hundred works dealing with Rakovsky. There is a French-language summary, name and subject indexes, and illustrations.

Traikov makes no secret about his sympathy for Rakovsky. However, his admiration does not prevent criticism of Rakovsky's shortcomings as an individual, scholar, writer, and revolutionary. Since there is a great amount of information available on Rakovsky, this reviewer would have liked to see a psychologically oriented examination of Rakovsky's personality. Nevertheless, whatever view one takes of such a question as emphasis, this is a well-written book and a valuable contribution to the study of the national revolutionary movements in southeastern Europe. The biography is so exhaustive and authoritative that it will remain for the foreseeable future the definitive life of Rakovsky and his time.

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MARXIST MODELS OF LITERARY REALISM. By *George Bizstray*. New York: Columbia University Press, 1978. viii, 247 pp. \$13.00.

This is a solid, clearly argued account of the Realism debate in Marxist criticism. Mr. Bizstray sketches the history of the problem from Hegel via Marx and Engels to Gorky and Lukács and then establishes a typology of the main concepts (which he unnecessarily calls "models"). Four concepts are distinguished which he labels "democratic" (Lukács), "populist-collectivistic" (Gorky), "party bureaucratic" (Mehring, Plekhanov), and "popular front" (Garaudy and Ernst Fischer) (p. 202). Lukács very properly is the central figure, although he is not treated at all uncritically. Mr. Bizstray brings out his wavering between a concept of Realism as a universal method, as "the collective basis of any great literature" (quoted from "Puschkins Platz in der Weltliteratur," in Lukács's *Werke*, published by Luchterhand, vol. 5, p. 27), and a period concept limited to the novel and drama between *Robinson Crusoe* and Solzhenitsyn. He shows well Lukács's ambiguous attitude toward Socialist Realism and the injustices of his polemics against Naturalism and Modernism (oddly enough identified by Lukács). Bizstray is also good on Gorky's harsh rejection of the bourgeois past, his favorable view of the role of Romanticism, and his stress on the share of labor in art, and he clearly shows how Garaudy's "réalisme sans rivages" and Ernst Fischer's tolerant concept make the term Realism so broad as to make it almost meaningless. In conclusion, he states that "Marxist critics have never convincingly proven the superiority of the realistic method" (p. 206) and cannot justify the claim that Socialist Realism is the highest form of art.